

HKUST Division of Humanities
Course Syllabus

HUMA 3821 Classical Chinese Philosophy (Spring 2017)

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Class Schedule: Th 12:00PM - 02:50PM

Classroom: Rm 1033, LSK Bldg

*“Without going out the door, one can know the whole world.
Without looking out the window, one can see the Way of Heaven.
The further one goes, the less one knows.”*

Laozi Ch.47

Course Description

This course will be an exploration in four major schools of classical Chinese philosophy: Confucianism, Mohism, Daoism, and Legalism. It investigates a range of topics in early Chinese philosophy such as ethics, politics, knowledge and ontology of the world. We shall see how the early thinkers in China thought about these issues and encourage students to critically reflect on the ideas with a contemporary perspective. Classical texts, assigned readings and other course materials of the course will be in English, with some reference to Chinese terms and phrases that does not presuppose familiarity with the language. The first two classes will be pure lecture. From week 3, the course will run in half-seminar (1 hour), half-lecture (2 hours) format.

Course Intended Learning Outcomes (ILOs)

- Understand the basic ideas in classical Chinese philosophical thought
- Critically examine these conceptions and identify their strengths and weaknesses
- Relate the ancient and abstract concepts to modern society and existential lives
- Demonstrate interpretive, analytical and argumentative skills

Course Requirements

- In-class Participation and Online Discussion: 10%
Students are expected to attend all classes. They are also advised to complete assigned readings prior to classes and participate in discussion actively. They should also take part in Canvas online discussion forum to exchange among their peers any questions, comments, feelings and thoughts, in response to any content covered in the course.
- 1 Presentation: 20%
From week 3, Students will take turns to give an oral presentation (20-30mins) on

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an assigned reading. This will be a group work and 2-3 students in a group.
Instruction: I. pick out the key ideas in the article, but not to summarize all content. III. present your understanding in a clear, concise, logical and systematic way. III. raise meaningful questions for further discussion.

- 1 Reading Report: 20%

Students are required to complete one reading report. They are expected to summarize, analyze and respond critically to an assigned reading discussed in our classes. The report will be within 1000 words in length, to be uploaded to Canvas and due May 3 at 11:59pm.

- 1 Term Paper: 50%

Students are required to write an academic paper within 3000-4000 words. The paper will be assessed on clarity and depth of their understanding and critical analysis. The potential scope of the topic will be announced at a later stage of this course.

Class Schedule and Topics

2/2 Week 1	<p>Introduction: Philosophy and Chinese Philosophy</p> <p>Assigned Reading(s):</p> <ol style="list-style-type: none"> 1. Defoort, Carine. "Is There Such a Thing as Chinese Philosophy? Arguments of an Implicit Debate." <i>Philosophy East and West</i> 51, no. 3 (2001): 393-413. 2. Huang, Yong. "How to Do Chinese Philosophy in a Western Philosophical Context: Introducing a Unique Approach to Chinese Philosophy." <i>Chinese Studies</i> 漢學研究, 31.2 (2013): 117-151. 3. Shun, Kwong-loi. "The Philosophical Study of Chinese Thought" <i>Journal of East-West Thought</i>, 1:2 (March, 2012), 25-37. 4. Shun, Kwong-loi. "Studying confucian and comparative ethics: Methodological reflections" <i>Journal of Chinese Philosophy</i> 36:3 (2009):455-478.
9/2 Week 2	<p>Confucianism 1: Confucius</p> <p>Assigned Reading(s):</p> <ol style="list-style-type: none"> 1. Fingarette, Herbert. "Human Community as Holy Rite: An Interpretation of Confucius' Analects." <i>The Harvard Theological Review</i> 59, no. 1 (1966): 53-67.
16/2 Week 3	<p>Continued</p> <p>Assigned Reading(s):</p> <ol style="list-style-type: none"> 2. Shun, Kwong-loi. "Jen and Li in the "Analects"" <i>Philosophy East and West</i> 43, no. 3 (1993): 457-79.
23/2 Week 4	<p>Confucianism 2: Mencius</p> <p>Assigned Reading(s):</p>

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	<p>1. Liu, Shu-hsien and Shun, Kwong-loi. "Some Reflections on Mencius' Views of Mind-Heart and Human Nature." <i>Philosophy East and West</i> 46, no. 2 (1996): 143-64.</p>
2/3 Week 5	<p>Continued</p> <p>Assigned Reading(s):</p> <p>2. Wong, David B. "Is There a Distinction between Reason and Emotion in Mencius?" <i>Philosophy East and West</i> 41, no. 1 (1991): 31-44.</p>
9/3 Week 6	<p>Confucianism 3: Xunzi</p> <p>Assigned Reading(s):</p> <p>1. Tang, Siufu, "Self and Community in the Xunzi", <i>Frontiers of Philosophy in China</i>, 7:3 (2012):455-470.</p>
16/3 Week 7	<p>Mohism: Mozi</p> <p>Assigned Reading(s):</p> <p>1. Fraser, Chris. "Mohism and Self-Interest." <i>Journal of Chinese Philosophy</i> 35.3 (2008): 437-54.</p>
23/3 Week 8	<p>Daoism 1: Laozi</p> <p>Assigned Reading(s):</p> <p>1. Slingerland, Edward. "Effortless Action: The Chinese Spiritual Ideal of Wu-wei." <i>Journal of the American Academy of Religion</i> 68, no. 2 (2000): 293-327.</p>
30/3 Week 9	<p>Continued</p> <p>Assigned Reading(s):</p> <p>2. Liu, Xiaogan. "On the concept of naturalness (Tzu-jan) in Lao Tzu's philosophy." <i>Journal of Chinese Philosophy</i> 25:4 (1998):423-446.</p>
6/4 Week 10	<p>Daoism 2: Zhuangzi</p> <p>Assigned Reading(s):</p> <p>1. Moeller, Hans-Georg. "Rambling without Destination: On Daoist "You-ing" in the World." In <i>Zhuangzi and the Happy Fish</i>, edited by Ames Roger T. and Nakajima Takahiro, 248-60. University of Hawai'i Press, 2015.</p>
13/4	<p>Mid-Term Break</p>
20/4 Week 11	<p>Continued</p> <p>Assigned Reading(s):</p> <p>2. Chong, Kim-chong, "Zhuangzi's Cheng Xin (成心) and its Implications for Virtue and Perspectives," <i>Dao : a Journal of Comparative Philosophy</i> 10:4 (2011): 427-443.</p>
27/4 Week 12	<p>Legalism: Han Feizi</p> <p>Assigned Reading(s):</p> <p>1. Ivanhoe, Philip J., "Hanfeizi and Moral Self-Cultivation," <i>Journal of Chinese</i></p>

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	<i>Philosophy 38:1 (2011): 31-45.</i>
4/5 Week 13	<p>Summary: Past and Future</p> <p>Assigned Reading(s):</p> <ol style="list-style-type: none">1. Neville, Robert C. "New Projects in Chinese Philosophy." <i>The Pluralist</i> 5, no. 2 (2010): 45-56.2. Liu, Shu-Hsien. The Contemporary Significance of Chinese Philosophy. <i>Journal of Chinese Philosophy</i> 13:2 (1986):203-210.3. Norden, Bryan W. Van. "Later Chinese Thought" <i>Introduction to Classical Chinese Philosophy</i>. Indianapolis: Hackett Pub..2011. 202-222.

Academic integrity

The whole University is very serious about upholding academic integrity. Students are required to comply with the Academic Honor Code adopted by the Senate, which is as follows:

1. Honesty and integrity are central to the academic work of HKUST. Students of the University must observe and uphold the highest standards of academic integrity and honesty in all the work they do throughout their program of study.
2. As members of the University community, you have the responsibility to help maintain the academic reputation of HKUST in its academic endeavors.
3. Sanctions will be imposed on students, if they are found to have violated the regulations governing academic integrity and honesty.

For regulations that help you understand and avoid academic dishonesty, please visit:

<http://tl.ust.hk/integrity>

Reference

I Primary Texts:

1. The Analects (a.k.a. Lunyu) 《論語》
2. Mengzi 《孟子》
3. Xunzi 《荀子》
4. Mozi 《墨子》
5. Dao De Jing (a.k.a. Laozi) 《道德經》
6. Zhuangzi 《莊子》
7. Hanfeizi 《韓非子》
8. Shen Bu Hai 《申不害》
9. Shenzi 《慎子》

*For your convenience, the above texts could be found at <http://ctext.org/>

Other Translations:

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1. Lau, D.C. 1983. *The Analects (Lun yü)*. Hong Kong: Chinese University Press.
2. _____. 1984. *Mencius*. Hong Kong: Chinese University Press.
3. Hutton, Eric. 2014. *Xunzi: The Complete Text*. Princeton: Princeton University Press.
4. Ivanhoe, Philip J. 2002. *The Daodejing of Laozi*. New York: Seven Bridges Press.
5. Watson, Burton. 2013. *The complete works of Zhuangzi*. New York: Columbia University Press.
6. _____. 2003. *Mozi: basic writings*. New York: Columbia University Press.
7. _____. 1964. *Han Fei Tzu: Basic Writings*. New York: Columbia University Press.

II Suggested Readings:

1. Chan, Wing-tsit. 1963. *A source book in Chinese philosophy*. Princeton, N.J.: Princeton University Press.
2. Cua, Antonio S. 2003. *Encyclopedia of Chinese philosophy*. New York: Routledge.
3. Berthrong, John H. 1994. *All under heaven: transforming paradigms in Confucian-Christian dialogue*. Albany, N.Y.: State University of New York Press.
4. _____. 2000. *Confucianism: a short introduction*. Oxford: Oneworld.
5. Fingarette, Herbert. 1972. *Confucius: the secular as sacred*. New York: Harper & Row.
6. Fung, Yu-lan. 1948. *A Short History of Chinese Philosophy*. New York: Free Press ; London : Macmillan Co..
7. Graham, A. C. 1989. *Disputers of the Tao: philosophical argument in ancient China*. La Salle, Ill.: Open Court.
8. Hansen, Chad. 1992. *A Daoist Theory of Chinese Thought*. New York: Oxford University Press.
9. Ivanhoe, Philip J. 2002. *Ethics in the Confucian Tradition: The Thought of Mengzi and Wang Yang-ming*. Indianapolis, IN: Hackett Pub. Co..
10. Lai, Karyn L. 2008. *An Introduction to Chinese Philosophy*. Cambridge, UK; New York: Cambridge University Press.
11. Liu, JeeLoo. 2006. *An Introduction to Chinese Philosophy from Ancient Philosophy to Chinese Buddhism*. Malden, MA: Blackwell Pub.
12. Liu, Shu-hsien. 1998. *Understanding Confucian Philosophy: Classical and Sung-Ming*. CT: Greenwood Press.
13. Mou, Bo. 2009. *History of Chinese philosophy*. London; New York: Routledge.
14. Munro, Donald J. 1969. *The Concept of Man in Early China*. Stanford: Stanford University Press.
15. Nivison, David S. 1996. *The Ways of Confucianism*. Chicago: Open Court Press.
16. Norden, Bryan W. Van. 2007. *Virtue ethics and consequentialism in early Chinese*

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philosophy. New York: Cambridge University Press.

17. _____. 2011. ***Introduction to classical Chinese philosophy***. Indianapolis: Hackett Pub..
18. _____. 2002. *Confucius and the Analects: New Essays*. New York: Oxford University Press.
19. Neville, Robert C. 2000. *Boston Confucianism: portable tradition in the late-modern world*. Albany, N.Y.: State University of New York Press.
20. _____. 2008. *Ritual and deference: extending Chinese philosophy in a comparative context*. Albany, NY: State University of New York Press.
21. Shun, Kwong-loi. 1997. *Mencius and Early Chinese Thought*. Stanford, California: Stanford University Press.
22. Tu, Wei-ming. 1985. *Confucian thought: selfhood as creative transformation*. Albany: State University of New York Press.